Bridgewater ex dono Autoris 19° Maij 1627

APOSTOLIKE OBEDIENCE.

Shewing the *Duty* of *Subiects* to pay *Tribute* and *Taxes* to their *Princes*, according to the *Word of God*, in the *Law* and the *Gospell*, and the *Rules of Religion*, and *Cases of Conscience*;

Determined by the *Ancient Fathers*, and the best *Moderne Divines*; yea even by those *Neoterickes*, who in some *other things*, put *too strict Limits* to *Regalitie*.

A Sermon Preached at *Northampton*, at the *Assises*, for the Countie, *Febr.* 22. 1626.

BY

ROBERT SYBTHORPE, Doctor in Divinity, Vicar of *Brackley*.

Tributa verò et Census, ijs qui à vobis constituti sunt, ubiq; inprimis conamur pendere. Iust. Mart. Apol. pro Christian. ad Anton. Pium.

LONDON,
Printed by *Miles Flesher*, and are to be sold by *Iames Bowler*, 1627.

I Have read over this Sermon upon *Rom.* 13. 7. preached at *Northampton* at the Assises for the County *Feb.* 22. 1626. by *Robert Sybthorpe* Doctor of Divinity, Vicar of *Brackley*, and I doe approve it as a Sermon learnedly and discreetly preached, and agreeable to the *ancient Doctrine* of the *Primative Church*, both for *Faith* and *good manners*, and to the *Doctrine established* in the *Church of England*, and therefore under my hand I give authority for the printing of it, *May* 8. 1627.

GEO: LONDON.

TO THE MOST HIGH AND MIGHTY PRINCE CHARLES, by the Grace of God King of *Great Britaine, France,* and *Ireland,* Defender of the Faith, &c.

Most gracious and dread Soveraigne;

THE ſmalleſt *Brookes* have their originall from the *Ocean*, and returne thither to pay their *Tribute*; So theſe my poore *Meditations*, which were firſt conceived upon [a] *your Majeſties Inſtructions*, and afterward brought forth upon [b] *your Commiſſion*, and lately learned to ſpeak in a [c] *Solemne Iudicious Aſſembly*, being now *adventurous to walke abroad*, preſume to preſent themſelves to your *Gracious goodneſſe*, in their dutie of *Allegeance and gratitude*; Humbly beſeeching *your Highneſſe protection*, that they may paſſe *ſecurely* in your Kingdome, where they may tell your *Subjects* of that *Dutie*, which being underſtood to be *grounded* upon *Conſcience* and *Religion*, they will (I doubt not,) *rejoyce* that they have beene ſo *willing* and *ready* to performe it; with Prayers for which, and for your Majeſties long and proſperous Raigne over us, I reſt

Your Majeſties
Loyall,
Obedient,
Humble Subject
Rob: Sybthorpe.

a Inſtructions directed from *the Kings moſt excellent Majeſtie* unto all the Biſhops of this Kingdome, and fit to be put in execution, agreeable to the neceſſity of the times.

b At *Northampton Ianuar.* 12. when, by the right Honorable *the Lord Preſident of the Counſell, and the Earle of Exeter*, &c. I, with other Divines, was put upon it, to deliver my opinion in caſe of Conſcience, and Religion, *Whether it were lawfull to lend to the King or not?*

c At the Aſſiſes at Northampton.

TO HIS DEARE AND NOVRCEING MOTHER, THE *Church* and *Common-weale* of *England*.

An humble Sonne, and devoted Servant, prayeth *Peace* and *Prosperitie*.

Holy and happy Mother:

Know his Majesties Love *desireth to have you* united *and* neare *unto him, and so much he hath* [a] *injoyned us of the Tribe of* Levi, *to certifie unto you. Wherefore I thought it not my part to separate you, especially in a businesse which so nearely* [b] *concerneth you as well as him; But earnestly to intreate you to take Consideration of the* innocencie *and* obedience *wherewith our* Religion *hath hitherto beene* crowned, *(which I here point at briefly, and could demonstrate at large,) and the* Peace *and* Prosperitie *which it hath* produced. *And whereas the* [c] Prince *pleads not the* Power of Prerogative, *nor the* leading of Presidents, *so much as* Pietie *for* Religions protection, *the* States occasion, *and the* inevitable Necessitie *of the season. Oh! let not the* People *stand so much upon pretence of* Libertie, *as to lose* Safetie. *Nor let* Forms *bring the* Matter *to* Privation, *but let all meete in a sweet* Mean *for the* Preservation *of the* Vniverse; *for which perpetually praying, I continue*

At your service and dispose,

ROB. SYBTHORPE.

[a] In his Majesties instructions to all Bishops, &c.

[b] Being the protection of Religion, and safetie of the State.

[c] As appeares by his Majesties Commission for the Loane.

APOSTOLIKE OBEDIENCE.

ROM. 13.7.
Render therefore to all their Dues.

TRue was that saying of *Solon* which affirmed that Commonweales consist of *Reward* & *Punishment*, and that when these be taken away, the whole discipline of Cities faileth and is dissolved; For the care of Equity and Iustice waxeth cold in the mindes of many, unlesse there be due honour for vertue; neither can the wilfulnesse of wicked men be restrained, but by severity and chastisement of paines: wherefore, whereas the principall part of Iustice is, *Vnicuiq; suum tribuere*; To render to every man his owne; a more proper Text in my opinion, cannot bee se-

lected for this Iudicious and Iudiciary Aſſembly, then this of the Apoſtle propoſed unto you; *Render therefore to all their dues.*

For the generall Expoſition and Cohærence of which words, it is obvious to every underſtanding obſerver, That after that our Apoſtle had deſcended from *Doctrinall* points of Faith (which he handled in the eleven firſt Chapters) to *Morall* Inferences and Inſtruction for life; as concluſions to be drawne out of the premiſſes, Chap. 12. And had therein mixed the mutuall duties of ſundry vocations in the generall; He in this Chapter from the firſt verſe to the eighth, deciphereth *the ſpeciall prerogative, and abſolute obedience, which Soveraignes have, and Subjects owe,* in particular: which hee inforceth by a kinde of *Rhetoricall Syllogiſme.* The *Major* whereof is in the firſt words of the firſt verſe, *Let every ſoule be ſubject unto the higher powers*: The *Minor* to confirme his Poſition in the latter end of the ſame; and in the 2. 3. 4. 5. and 6. verſes following, *for there is no power but of God; the powers that*

bee are ordained of God: Whereupon hee grounds and drawes a *Concluſion* in this verſe, part whereof I onely handle, *Render therefore to all their dues.*

The *Minor* of this Rhetoricall Syllogiſme conſiſts of divers Proſyllogiſmes, out of every of which is deduced the propoſed Concluſion, in this manner:

There is no power but of God, and the powers that be are ordained of God: verſ. 1. 1

But a *Prince* is a ſpeciall power, and ordained of God:

Therefore *for the Ordainers ſake, which is God,* Render to all their dues.

Whoſoever reſiſteth the power, reſiſteth the Ordinance of God. And they that reſiſt ſhal receive to themſelves damnation: ver. 2. 2

But he that reſiſteth the *Prince,* reſiſteth the power and ordinance of God, and conſequently ſhall receive damnation:

Therefore *for your ſoules ſake,* Render to all their dues.

Rulers are onely a terrour to the wicked, but for the praiſe of thoſe that doe well: v. 3. 3

But they that resist, it is a signe that they esteeme them a Terror, and expect no praise from them, and consequently that they are *wicked* and *not well doers*:
Therefore for avoiding that imputation, *Even for your credits sake*, Render to all their dues.

4 1 *The Ruler is the Minister of God for thy good*: verse 4.
But it is just by the Law of *Nature*, that we should give to those that minister for our good:
Therefore *for Naturall Iustice sake*, Render to all their dues.

5 *The Ruler beares not the sword in vaine, but is the Revenger of wrath on them that doe evill*: verse 4.
But there is no man which doth not evil in some things, and consequently is subject to wrath and revenge:
Therefore even *for Policies sake*, Render to all their dues.

6 3 *Ye must bee subject, not onely for wrath, but also because of conscience*: vers. 5.
But whatsoever a man is bound to doe

for conſcience as well as for feare, every man is bound to doe in duty:

Therefore *for duties ſake*, Render to all their dues.

7

[a] *You pay tribute to Rulers for this Cauſe, becauſe they are Gods Miniſters attending continually upon Government*: verſ. 6.

But whatſoever men attend upon continually, they are to bee paid that which is due for it, and conſequently *Princes* which attend upon government continually, are to be paid the due for it, which is *Tribute*:

Therefore *for conſcience ſake*, Render to all their dues.

[a] *Non mirum eſt Paulum tot modis & rationibus commendare nobis obedientiam erga Magiſtratum; difficile enim alioqui eſt ſuperbos hominũ ſenſus in hoc officio cõtinere, volumus enim omnes eſſe domini & parere nemini.* Pet Mart. in loc.

And ſo frõ the Paraphraſe I deſcend to ſurvey the Particulars, only let me entreat leave by the way, that although *the ſpeciall ſcope of my Text aime at the dues to* [b] *all Princes, whether good Governors or Tyrants*, (as I ſhall alſo proſecute it) yet I may not bee ſo tied up, but that I may extend this (*All*) to all perſons, Princes and People, Magiſtrates and Miniſters, Superior and Inferior, Nocent and Innocent; as S. *Ambroſe*, *Gorran*, *Muſculus*, and

[b] *Athanaſ.* or *Vulgar.* or *Theophil.* *Aquin.* *Lyra.* *Bruno.* *Claud.* *Calvin.* *Marlorat.* *Paraus.*

Rolloc understand it: Where hence in stead of a *Division*, let me commend to your consideration these *foure positions*:

First; [c] That Christian liberty hath not freed us from Civill Obedience, but that Christians are bound in duty one to another, *especially all Subjects, to all their Princes, according to the Lawes & Customes of the Kingdome wherein they live*, intimated in this word (*Dues.*)

Secondly; That those duties to which Christians are so bound, are not onely imposed upon some, and others loose, but as they are *promiscuous*, so they are *universall* Duties, implied in these words, (*to all.*)

Thirdly; That although there be duties to which Christians are so obliged, and all have their part in the matter of that Obligation or Dutie, yet they have it in a *different degree or manner*, every one in his particular place and order, designed in this word (*their.*)

Fourthly; That those duties of every man according to his order, *to all Princes*, are not to be performed meerely for compulsory

c *Vide Chrysost.* λογ. κγ. *Anselm in loc. Sedul. Luther. Osiand. Muscul. Aret. Brent. Fulk, &c.*

Necessity, but *voluntarily* and *cheerefully*, denotated in this word, (*Give or Render.*) *Render therefore to all their dues.*

First; That Christian Liberty hath not freed us from Civill Obedience; but that Christians are bound in duty one to another, *especially all Subjects, to all their Princes, according to the Lawes and Customes of that Kingdome wherein they live*, intimated in this word (*Dues.*)

Whosoever can put difference betweene the body and the soule, betweene this present transitory life, and that eternall which is to come, he shall easily understand, That the *Spirituall Kingdome of Christ, and the Civill government of Princes, are things of a different nature, Iohn* 18. 36. And that the liberty of the *Soule* from *Iewish* or *over-numerous Ceremonies*, and of the *bodie* from *subjection*, have no relation, nor carry any correspondency the one to the other, but that it is a *Iewish error* to enclose the kingdome of Christ under the elements of this world, and to confound the licentiousnesse of the flesh with the liberty of the spirit, sithence *spirituall liberty*

berty may very well agree with civill bondage, 1 *Cor.* 7. 21. and it is not materiall, whether thou be bond or free, Iew or Grecian, Barbarian or Scythian, in what degree or estate, or under the Lawes of what Nation thou livest, (so that thou keepe the Law of God inviolate) *Thou art bound to performe civill obedience to the Lawes of the Land where thou livest*; yea *ex necessitate justitiæ tenentur subditi*, saith [a] *Aquinas*; *Subjects* are bound to *obedience* by the double obligation of *Iustice* and of *Necessity*; except they will suffer as *Rebels*, or *ill-doers*, or *busie-bodies* in other mens matters, as [b] S. *Peter* phraseth it. Or except they will have that *inconvenience granted*, that the *Generall Lawes or Government of a Nation, must be dispensed withall according to the particular conceipt and apprehension of every private person.* Whereout what *Tolleration* of heresie; what *Connivence* at errors; what danger of *Schismes in the Church*, and *Factions in the State*, must necessarily follow, is easie to be conjectured: so that the common Adage vnder *Nerva's* Empire would be verified, It is ill to live under a Prince

a *In loc.*

b 1 Pet 4 15.

Prince under whom nothing is lawfull, but worse to live under him under whom All things are lawfull; under the one a *Tyranny* consumes some, under the other an *Anarchie* confounds all, which if we will avoid in a *Christian Commonaltie*, then *where the libertie of a few erroneous consciences, brings the Bondage of many regulated Commands*; *Habemus necessitatem vindicandæ Libertatis, si* * *per iniquas exactiones pseudo-apostolorum, ea infirmis in conscientijs periclitetur*, saith *Calvin*, and we must preferre the *generall* before the *particular*, and not let every one be let loose to their list and affection, but all must bee kept within the lists of their Dutie and Subjection, (*Dues.*)

For the better accomplishment whereof, we must consider in the second place, That *those Duties to which Christians are so bound, are not onely imposed upon some, and loosed others loose, but as they are promiscuous, so they are universall Duties*, implyed in these words (*To all.*)

Which that wee may survay without Confusion, we must consider, that the Body

Calvin. Instit. lib 3. cap. 19. 12.
* Such as were those *false apostles*, who mixt Iudaisme with Christianity. And such as are those *factious Preachers*, who countenance Libertinisme, and Disobedience to Princes, under the color of Religion, unjustly exacting that from the people to themselves, which they ought justly to give to God and their King.

dy politike, like the body naturall, consists of the *head and Members*: Those *Members* either *Confusedly* make vp the *Truncke* or Corps, or more *Particularly* are *Distinguished* into more, or lesse principall; The Superiour and Inferiour Orbe, as Phisitians phrase it; The *Head*, represents the *Prince or King*; The *Truncke*, the *Common-weale* or people; And as in the body Naturall, euery Member hath his office, either to minister nourishment and helpe to, or to suffer and be compassionate with, the other; except it be withered, dried up, dead, insensible, and vselesse. So in the body Politike, euery one of the foresaid Members, hath his Dutie to performe to, and his due to receive of others.

The *Prince* who is the *Head*, and makes his *Court* and *Counsell*, as the *sedes sensuum*, hath his *Dutie* to 1 *Direct*, 2 *Command*, and 3 *Protect*. [b] And his *due* to bee, 1 *honoured*, 2 *obeyed*, and 3 *maintained*.

His dutie to 1 direct, 2 command, and 3 protect.

First, to *direct and make lawes*, *Eccles.* 8. 3. 4. Hee doth whatsoeuer pleaseth him, where

b *Videtur mihi Apostolus his summatim velle comprehendere quibus in rebus sita sint subditorum erga Magistratus officia, Nempe vt ipsos in pretio ac honore habeant, vt eorum pareant edictis, legibus, judiciis, vt tributa et vectigalia persolvant, non portoria modo et indictiones, sed et alios quoque redditus.* Calvin in loc.

where the *word of the King* is, there is *power*. And who may say unto him, *what dost thou?*

Secondly, to *command execution of law and justice*, Prov. 16. 10. A divine sentence is in the lips of the King, his mouth transgresseth not in judgement. But the *wrath of the King* is the messenger of *death*, verse 14. So that *Nemo leges Regum impune reprobat nisi Reges ipsi, in quibus prævaricationis crimen locum non habet, Prudenter enim dictum est, impium esse qui Regi dixerit, iniquè agis*, saith Saint [a] *Cyril.*

a *In Ioh. l.* 12. *c.* 56.

Thirdly, to *protect the lawes and people commanded by him, and committed to him*, The Embleme and Motto of *Alphonsus* King of *Naples*, which was a Pelican drawing blood from her own breast with her beake to revive her yong ones, with this Inscription, *Pro lege et grege*, being a proper ensigne for religious Princes. Which duties being performed by a Soveraigne, he may rightly require these dues of Subjects, (yea *whether he performe his dutie or not, he may require these dues of them, as* even *Calvin* & *Bucanus* grant it)

it) to be 1 *honoured*, 2 *obeyed*, & 3 *maintained*.

1 First, to be *honoured in their persons*; For this is a due that we finde not onely required by *Saul*, 1 *Sam.* 15.30. *Honor me before the people*; but justly taken by *David*, 1 *Reg.* 1.23. 31. wherupon *Paræus* makes the last words of this verse, *honor to whō honor belongeth*, to be *proper & peculiar*, especially, *Personæ Principis*.

And this *due* consists in a *candide construction of all their actions*, [b] *although they commit some errors*; as wee have example in that speech of *Bathsheba*, when she found *Adonijah* aspiring to the succession in the Kingdome, contrarie to *Davids* oath to her concerning *Salomon*, She doth *not unreverently taxe the King, but with a modest excuse for him, tells the error*; Behold *Adoniah* raigneth, and now my Lord the King thou knowest it not, 1 *Reg.* 1.18. So farre should Subjects be from [a] *suspition, rash censure, and slander*, that they should esteeme it *as a reviling and a blasphemie committed against God, to scandalize the Ruler of the people*, *Exod.* 22.26.

b *Vid.* Pet. Mart. Tilman: Helhus

a *Amand. Polan. partit. Theolog. et Tilenus, Pet. Mart. Calv. in Ier.* 29. & c.

2 And as Rulers may *justly* challenge this *honour* to *their persons*, so may they with no lesse

lesse right call for *Obedience to their lawes and commands*; *Sive Princeps sit fidelis, sive infidelis, sive iuste, sive avare, aut dure imperet*, saith [b]*Bucanus* (who is no Royalist) whether the *Prince* be a Beleever or an Infidell; whether hee rule justly or unjustly, courteously or couetously & cruelly; For wheras there are but *duo legis Termini*; Two effects of the law; 1 The one to *performe the Commandement*: 2 The other to *undergoe the punishment*. If Princes command any thing which Subjects may not performe; [c] because it is *against the lawes of* 1 *God*, or of 2 *Nature*, or 3 *impossible*; yet *Subjects* are *bound to undergoe the punishment* without either *resistance*, or *railing* and *reviling*. And so to yeeld a *passive obedience*, where they cannot exhibit an *active* one; yea and in that *passive obedience*, there must bee still *actually* retained, 1 *fidelitie*, free from *conspiracie*, although they had *power and oportunitie* for it, 1 *Sam.* 26. 8. 9. 10. *Ierem.* 29. 7. And 2 *pietie* to pray even for their *oppressing* Rulers; *ut det illis Deus vitam prolixam, imperiū securum, domum tutam,*

[b] And *Aug in Psal.* 124. *Julianus extitit infidelis imperator, nonne extitit Apostata? iniquus? idolatra? milites Christiani servierunt imperatori infideli, ubi veniebatur ad causā Christi, non agnoscebant nisi illum qui in cœlo erat. Quando volebat ut Idola colerent, ut thurificarent, præponebant illi Deum: quando autem dicebat, Producite aciem, ite contra illam gentē, statim obtemperabant: distinguebant Dominum æternum à domino temporali, et tamen subditi erant propter Dominum æternum etiam domino tēporali.* Bez *in Conf. fidei Chr. &c. c.* 5. *s.* 45. *Neque aliud ullum remedium proponitur privatis hominibus tyranno subjectis*

præter vitæ emendationem et preces et Lachrimas. Aret. loc. com. similiter. [c] I know no other case but one of those *three* wherein a Subject may excuse himselfe with *Passive* obedience, but in *All* other he is bound to *Active* Obedience.

exercitus fortes, populum probum, orbem quietum, That God would grant to them a long life, a secure raigne, loyall Courtiers, valiant Soldiers, obedient Subjects, and peacefull neighbouring Princes, as the *Primitive* Christians, prayed euen for *Ethnicke Emperors* under whom they lived, as [a] *Tertullian* teacheth; whom the [b] *French Confession*, together with the *Confessions* of [c] *Bohemia*, and [d] *Aussburge*, seeme to imitate. Nor are *Princes* onely thus to be 1 *honoured*, and 2 *obeyed*, but 3 *maintained* also.

For *maintenance* is to bee allowed for *Princes* both for the *common charge* of every office, and [e] their *private Royaltie*, *which is conjoyned with the honour of the State*: And that not onely out of their [f] *Crowne Lands*, and *residues*, and *portions*, mentioned *Ezek.* 48.21. But also by *imposed Taxes*; whether it bee 1 Φόρος, *Tributum*, in this verse, Ordinarie Taxes upon immoveables; 2 Τέλος, *vectigal*, in the same verse, impostes upon Trades, Traffiques, and Merchandize. 3 Κῆνσος *Census*, *Mat.* 22.17. Toll or Tythes upon their Lands, or 4 Δίδραχμα *Matth.* 17.24.25. * *Pole money of their*

a *Apol. c.* 30.
b *Artic* 40.
c *Cap.* 16.
d *Artic.* 16. *et Apol. Eccl. S. Anglic. c.* 6. *divis* 1. 4. *et defens. Apol. part* 4.
e *Calvin, et Bucan de Magistrat. et Pareus in loc.*
f *Calvin* 4 *Instit. c.* 20.
* As for example, statute for Subsidy, *Iacob.* 21. Pole money of all Strangers, Denisons, or not. And Statute for Subsicy, *Carol* 1. Pole money of all Strangers, Denisons, or not And also of convict Recusants above 17 yeeres, being not Subsidy men. And in many other places of our Statutes.
Habet jus exigendi φορῆς, ordinaria Tributa seu talcam, De 1 Capitibus, 2 *Solo*, 3 *Bonis immobilibus.* 4 *Et Portoria seu vectigalia de Mercibus.* Bucan. *loc.* 49.4.52.

their persons; at some times, and upon some occasions.

Tribute, being due to *Princes* by a *Triple Obligation*, as [f] *Paræus* affirmes, (who I hope all will confesse is no *parasite* to them) *Iure 1 divino, 2 naturali, & 3 civili*, By the *Law of God*, as the signe of our subjection; by the *Law of Nature*, as the reward of their paines and protection; by the *Law of Nations*, as the sinewes of the States preservation. Sithence that without money, *Soldiers* cannot be waged for warre; *Counsellors* cannot be supported for Peace; *Intelligence* cannot be procured from abroad; *Lawes* cannot bee executed at home; nor *Church* can flourish; nor *Common weale* stand firme: The consideration of which things, no question, made [g] *Polycarpus*, [h] *Martialis*, [i] *Iustin Martyr*, [k] *Tertullian*, [l] *Greg: Nazianzen*, [m] *Ambrose*, [n] *August.* [o] *Hilarie*, [p] *Prosper*, [q] *Cyril*, [r] *Bernard*, [s] *Anselme*, (but what name I so many?) yea all *Antiquitie* to be absolutely for absolute *obedience* to Princes in *all civill or temporall things*: And the more moderate moderne Divines, as [t] *Luther*, [u] *Brentius*, [x] *Melancthon*, *Calvin*,

f In vers. 6. *observat.* 2.
g *Ad Philip. Ep.*
h *Ep. ad Tolos.*
i *In Apol. pro Christian: ad Anton: Pium.*
k *Vbi supra & ad Scapul.*
l *In Iul. orat.* 1.
m *Ep.* 33.
n *Ep* 42. *ad frat. Madaur.*
o *In Mat. can.* 23
p *Sent.* 99.
q *Vbi supra.*
r *Ep.* 170. *ad Reg. Ludovic.*
s *In Roman.*
t *Sleid. Com. l.* 5.
u *In Resp. ad Artic. Rusticorum, Quando quid præcipitur contra publicam justitiam, cuius generis sunt bonorum exactio, aut corporis vexatio, subditum in hujusmodi injuriis obedientia decet.*
x *Apud Luth. tom.* 1. *p.* 463. *Quamvis videamur promisisse obedientiã hac cõditione siligitime imperet Magistratus, tamen nõ ideo licet injustã vim Magistratꝰ vi depellere. Vid Aret. loc.* 153.

[z] *Calvin*, [a] *Beza*, [b] *Cranmer*, *and the Biſhops and Divines of England*; [c] *The Miniſters of the Reformed Churches*, [d] *the former Confeſsion of Helvetia, the Confeſsion of* [e] *Belgia*, [f] *Bucanus*, [g] *Chytreus*, yea and [h] *Paræus* (ſome of which otherwiſe are not ſo juſt to Princes) acknowledge in this particular, That if a Prince impoſe an *immoderate*, yea an *unjuſt Taxe*, [i] yet the *ſubject* may not thereupon *withdraw his obedience* and dutie; Nay hee is *bound in conſcience to ſubmit*, as under the ſcourge for his ſinne; for, *Quanquam actio immoderata, ſive expilatio injuſta eſt, tamen paſſio eſt juſta*, ſaith *Bucanus*. So that, as *Paræus* (for I ſtill intend eſpecially to make uſe of *Anti-royaliſts*, becauſe they cannot be excepted againſt in this point) as *Paræus*, I ſay, obſerves upon thoſe words, verſ. 6. For this cauſe pay you Tribute alſo: *Non dicit Apoſtolus propter hoc etiam Tributa exigunt, ſed Tributa eis ſolvitis; docens ſemper juſtè ſolvi tributa à ſubditis, licèt aliquando non juſtè exigantur à Magiſtratu*: The Apoſtle doth not

z *Inſtit. l. 4. c. 20 ſ. 24. to 30. ac ubi ſupra.*
a *Vbi ſupra.*
b *Sub Hen. 8. de Chriſt. hom. inſtit.*
c The opinion of the Congregation, Art. 39. Edit. An. 1564.
d We know that though we bee free, we ought wholly in true faith holily to ſubmit our ſelves to the Magiſtrate both with our body, and with all our goods. *vide Harm. conf. tit.* Civil. Magiſtr.
e *Art.* 36. All men of what dignity, ſtate or condition ſoever they be, ought to be ſubject to their lawfull Magiſtrates, and pay unto them Subſidies and Tributes, and obey them in all things which are not repugnant to the Word of God
Vide ubi ſupra.
f *Vbi ſupra* g *De Magiſtrat.* h *In loc.* i True Pietie binder the ſubject to deſire a good Soveraigne, but to beare with a bad one, and to take up the burthen of Princes with a bended knee, rather in time to deſerve abatement, than reſiſt authority. Viewraigne *Hen.* 3.

ſay

say, For this cause they exact Tribute; but you pay them Tribute; thereby teaching, that *Tribute may alwayes bee justly, and with a good conscience, paid by the subject*, although it be sometimes unjustly imposed and exacted by the Ruler: and he gives the instance in the Iewes and Romanes; *Romani malè ad se traxerunt censum Templi, quem justè pendebant Iudæi*: And we might amplifie it in our *Saviour*, paying *tribute* although *free*, & rather working a *Miracle* to pay, than have *offence taken* by the *Ruler*, *Mat.* 17.25.26.27.

Nor was this onely the *Custome of Conquerers*, in forraine *Kingdomes*, which they *invaded*; but even of *Native peacefull Kings*, to their *naturall Subjects*, in those *Dominions* whereto they were *elected*, or wherein they *succeeded*; as *appeares in* [a] *Saul taking both the substance and Persons of the Israelites*, 1 *Sam.* 8.11. to 17. And in *Solomon* laying *Taxes* upon the same people, 1 *Reg.* 12.4. And how fearfull the very indeavoring to shake off these Burthens, (though too heavie to beare) hath proved, may appeare by that instance never to be imitated, of that people

[a] *Non id jure facturi erant reges, quos optimè ad omnem continentiam lex instituebat, sed jus in populum vocabatur, cui parere ipsi necesse esset, nec obsistere liceret; ac si dixisset Samuel, eò se propiùs licentiæ Regum libido, quam cohibere vestrum non erit, quibus hoc restabit unum, jussa excipere, ac dicto audientes esse. Cal. 4. inst. cap. 20. § 26.* I dispute not here whether this be *jus Regni*, or *praxis Regum*: but suppose it be but the practise of Kings, & more than right, yet ye see *Calvins* judgement is, *Hoc unum restat, jussa excipere.*

in *Rehoboams* time, where the *attempt to free their bodies and states from Soveraigne Invasion, captivated their soules under Idolatrous Superstition*, 1 *Reg.* 12.16.26.33.

Oh, let not us then conceive to our selves a *Conscience* grounded upon *suspicious conjectures, de futuris contingentibus*; concerning which, no man can set downe certainties; And we are *bound to beleeve the best* concerning all men, much more *concerning our Soveraignes promises*, as [b] *Polanus* and *Tilenus* truly. Nor let us square our *consciences* by the Lesbian Rule of *Iesuites* and *Schismatikes*, contrary to all the current of *Antiquity*, as even themselves are forced to confesse, whilest [c] they *childishly* answer, that the *primitive Christians obeyed their Rulers, onely because they had not then power to resist*; which besides that [d] S. *Cyprian ad Demetrian*, clears to the contrary, whilest he tels us, *Nemo nostrûm quando apprehenditur reluctatur, quamvis nimius, & copiosus, noster sit numerus.* I hope Saint *Pauls* doctrine, both in this Chapter and 1 *Tim.*2.1.2. and Saint *Peters*, 1 *Pet.*2. 13.14 is the same to us, it was to them:

yea

b *Quibus debetur candor (justitia politica distributiva:) cujus est, interpretari omnia in bonam partem, proximo non detrahere, & detrahentibus aures non præbere, cum quo pugnat calumnia seu obtrectatio, suspicacitas, & diffidentia.*

c *Bellarm. de Rom. Pont. Buchanan de jure Regn. apud Scot. & Et Clem. Rom. Recognit. l.* 1 *fol.* 22. *& Aug. & vid. Bilson tract.* of Christian subjection part. 3. *Et Widdrington Apol. cont. Bellarm. pro jure Princip. & consul.* of the Reply of *T. F.*

yea and our Saviours *Reddite Cæſari, Mat.* 22. 18. was not with a *Rebus ſic ſtantibus*, like that [a] Bull of *Gregory* the thirteenth.

O let us not therefore, I ſay, conceive to our ſelves ſuch *ſcruples*, as not to give *Tribute* where and when *Tribute* is *due*, or to refuſe a [b] *Loane*, or any other *Aide*, which is *not unjuſtly exacted*; and which is [c] promiſed ſhall *not be immoderately demanded*, eſpecially, conſidering that thereby, wee who are bound [d] to lay downe our *lives* for our *brethren*, may by laying downe a *little* of our *eſtates*, ſave our *owne lives, and our brethrens*: Yea further conſidering, that it is *not our brethren onely, but our ſelves alſo that are in danger*, as is more than probable by the proceedings in forraine parts. And further this may be conſidered alſo, that *not onely our bodies* are in danger of *warre* and *wounds*; *but our ſoules*, of *Hereſie* and *Superſtition*; Religion it ſelfe (as it is eſtabliſhed in this Kingdome) being the marke that is ſhot at in this buſineſſe.

Oh conſider what it would availe to winne the whole world, *much leſſe our wils*,

a Granted to the Papiſts in England at the procurement of *Campian* and *Parſons* 1580.

b For it is but borrowed. *Vid. Martin. Hiſt.* of 20 Kings. *Ed.* 3. *an.* 14. 1339. *p.* 109. *et Hollinſhed. Hen.* 8. 1522. *p.* 874. *& ibid. an.* 14. 15. 1523. *p.* 877. *& an.* 34. 1541. *p.* 957. And the moſt, if not al of thoſe who beſt know the lawes of this kingdome, have lent at this time, which aſſuredly they would not have done, if they had not known that it was neither unjuſt nor unlawfull.

c In his Majeſties commiſſion and Proclamation.

d 1 Iohn 3. 16.

and loſe our ſoules; And ſeriouſly conſider, how as *Ieroboam* tooke the opportunitie of the breach betwixt *Reboboam* and his *Subjects*, to bring *Idolatry into Iſrael*: So the *papiſts* lye at waite, if they could find a Rent betwixt our Soveraigne and his Subjects, (which the Lord forbid) to *reduce ſuperſtition into England*: I ſpeake no more than I have heard from themſelves, whileſt *I have obſerved their forwardneſſe to offer double* [a] *according to an act of Parliament ſo providing, yea to profeſs, that they would depart with the halfe of their goods*: And how or why can this *forwardneſſe be in them*, but in hope to caſt the imputation of *frowardneſſe upon us*? and ſo to ſeeme (that which the *Ieſuite* will not ſuffer them to bee) *loving* and *loyall* Subjects. Nor ſpeake I this as a [b] *Sycophanticall* Time-ſerver, nor as a *Statizing* Court Oracour, or one who had *left God to preach for the King*; as ſome are too apt uncharitably to cenſure; *unchriſtianly* dividing *God* and the *King*. Yea ſooner would I with *Iames* the firſt Biſhop of *Hieruſalem*, have my *braines* beaten out with clubs; or with [d] *Romanus* the Martyr,

a *Anno primo Reg. Carol.* the Act for the ſubſidie of the Laitie, whereby Popiſh Recuſants were to pay double.

b For it is well knowne that I preached divers Sermons in the *Leſſure* at *Brackley* to perſwade to the reliefe and ayd of Religion, the State, and our afflicted Brethren and Confederates, long before there was any ſpeech of the *Loane*.

c *Euſeb. l.* 2. *c.* 23

d *Idem l.* 8 *c.* 20.

have

have my tongue plucked out of my head, or with thoſe ancient *Martyrs* of [c] *Antioch*, or ours of later times, *burne* off my own *hand*, than my braines ſhould be made the Inſtrument to invent, my tongue to utter, or my hand to write and defend that, by which *Chriſtian Libertie* ſhould bee captivated; *Tyranny* erected; [f] *Heaven* forced to deſcend to ſerve *Earth*, *Divinitie* made the Handmaid of *Policie*; or *Religion* the Stalking-horſe of the State: But out of an *unfaigned feare of future Events* at home and abroad, to the *Church* and *State*; out of an *earneſt zeale to God and Religion*; Out of a *fellow-feeling* of our Brethrens Miſeries; out of a *religious deſire*, that wee may all avoid that ſentence from the Almighty, *Curſe ye Meroz, yea curſe them bitterly, becauſe they went not out to fight the battailes of the Lord, to helpe the Lord againſt the mightie*, Iudg. 5. 23. Out of an *affectionate indeavour* that each particular may eſcape that imputation; *The diviſions of Ruben were great thoughts of heart*, Iudg. 5. 15. 16. As of ſinceritie, as of God, in the ſight of God, I ſpeak my cõſcience in Chriſt, both concer-

c *Ibidem.* c. 12.

f *Bacon, Hen.* 7.

ning what is the *dutie of*, & *the due to* the *head* of this *body politike*, which is the *King*. And I earnestly pray, and stedfastly hope, that he which doth, and they which shall sway the Scepter of this Kingdome, will consider, that [a] *Rulers also owe mutuall duties to their Subjects*, as 1 to *establish and defend Religion*, and *the law of God*; as (the Lord be praised) ours hath done; 2 to *maintaine the fundamentall Lawes and Liberties of the Kingdome*, as wee may certainely perceive hee doth and will doe; 3 to *provide for the Common Safetie and Peace of the Subjects*; as all may see he is doing; 4 *Not needlesly to exhaust, nor prodigally to mispend the Treasure of the State*; which assuredly no man can say he hath done; *yea* and I doubt not but he and they will easily discerne, what a *difference* there is betwixt his *happy Throne*, and the *tottering State* of those, who should governe in a *Commonweale*, where the *Religion* was directed by [b] *Bellarmine*, [c] *Simancha*, [d] *Tolet*, [e] *Parsons*, [f] *Creswell*, [g] *Saunders*, [h] *Stapleton*, and that [i] Iesuited societie; Or by [k] *Buchanon*, [l] *Knox*, [m] *Danæus*, [n] *Iames Gibson*, [o] *Goodman*, before the

a *Ambros. in Luc.* Reddi vult ab omnibus debita, quia et potentes sunt debitores inferioribus ut respondeant meritis illorum. *Sic Calv. Instit. l. 4. c. 20. s. 29. et conf. Bohem. et Bucan. c. 49. q. 30. et Chyt. in precept. 5.*

b *L. 5. de Pont. Rom. c. 6. 7.*

c *Iustit. Cathol. tit. 26. s. 75.*

d *L. 1. Instr. c. 13.*

e *Doleman.*

f *Philopater.*

g *De vi. sib. Monarch. l. 2. c. 4.*

h *Didymus. p. 261*

i *Iesl. de iusta abdicat: p. 36. Raynaldus de justa autorit p. 8. Azorius Inst. mor. c. 15. Bozius de Eccl. monarch. temporal. Ad Clem. 8.*

k *De iure Reg. apud Scot.*

l *Appel. et Histor.*

m *De Polit. Christ. l. 2. c. 6.*

n Conference &c. and before the King and Councell, *Decemb.* 21. 1585.

o In Q. *Maries* time, &c. *vid. Gilson part 3 cit. p. 316.*

the time of his Recantation, and that factious fraternitie; The one of which makes the *Church above the King, and the Pope above the Church,* and ſo dethrones Princes by his Thunderbolts of *Excommunication* and *Deprivation.* The other make *the Law above the King,* and *the people above the Law,* and ſo depoſe Princes, by their *Tumults,* and *Inſurrections;* yet that I may not wrong them, (nor we wrong our ſelves and our Soveraigne, by *opinions* borrowed from them, but *miſunderſtood,*) the later ſort (if I underſtand) ſtretch not ſo farre, as againſt an *Hereditary ſucceſsive Ruler;* but onely to thoſe, [a] *qui conſtituuntur, vel per populi conſenſum, vel per ſenatum, vel per electores, vel per alios Magiſtratus,* who are placed over the people, 1 either by the conſent of themſelves in general; 2 or by the Senate or Parliament in ſpecial; 3 or by Electors in particular; 4 or by other Magiſtrates and Rulers which are Superiours. And of theſe they hold, that *quorum eſt conſtituere, eorum eſt etiam enormiter graſſantes coercere,* which *paradoxe,* although I have not time to *diſpute,* yet

[a] *Paraus in loc. explic. dub. de poteſtate civili, propoſit. 2. rat. 3.* And *Buchanan de jure regni apud Scot.* about the latter end of that factious diſcourſe, layes the like ground for all his Rebellious poſitions.

I may *conclude positively*, that, *howsoever this trencheth not upon our Princes, nor warranteth any waywardnesse in our State.* And therefore I leave them and their digladiations about *Elective Dignities*, and praying for the *peace* of our *hereditary* setled Kingdome, descend to take a view of the Trunke of this body Politick, which is the *Common-weale*. Where, although I name onely the *Common-weale*, yet I would not be understood as if I intended to *exempt the Clergie*; The *Church* and *State* being so nearely united, that though they may seeme two bodies, yet indeed in some respects they may be accounted but as one, in as much as they are made up of the same men, which are differenced onely in relation to *spirituall* or *civill ends*; so that whereas vers. 1. *Every soule* is injoyned to be *subject* in performance of this dutie; *Ostendit Apostolus quod ista imperentur omnibus, & sacerdotibus, & monachis, non solùm secularibus; Etiam si Apostolus sis, si Evangelista, si Propheta, sive quisquis tandem fueris*, saith S. *Chrysostome*, whatsoever the Pope and his Shavelings glosse to the contrary. But leaving

ving them, as not ſo fit ſubjects for the preſent occaſion: Although the *Common-weale* be ſafeſt and moſt beautifull when it is at *unitie* in it ſelfe, and *diviſions* are alwayes *dangerous*, yet that the ſpecioſitie may the better appeare to us, wee muſt ſurvey it by particulars; Of which the remainder of this ſhort houre here, will give us leave to ſhew but a few: Nor know I whether the *Law* ſhould be reckoned in this ranke, or as a *medium* betwixt the Prince and People: But whereas the *Law is a mute Iudge, and the Iudge a ſpeaking Law*; ſo that theſe two are ſometimes *Termini convertibiles*; and the State can as ill ſtand without the one as the other; the *Law* reſtraining the *Iudges affection*, and the *Iudge* ſupplying the *Lawes defect*; I will here point at them promiſcuouſly, in theſe foure particulars following.

The *Dutie* therefore of the *Law* and *Interpreters* of the ſame is,

Firſt; to be *juſt, without tyranny*; not, *Sic volo, ſic jubeo, ſtet pro ratione voluntas*: That were too cruell for a *Conqueror*. 1

Secondly; *Equall without partialitie*: The 2

ſame Law ſhall be to him that is borne in thine houſe, and to the ſtranger, *Exod.* 12. 49. And thou ſhalt not reſpect the perſon of the poore, nor the rewards of the rich in judgement, *Exod.* 23. this is needfull even for a *Iuſtice in the country.*

3 Thirdly; They muſt be *moderate without extremity*, for *Summum jus ſumma injuria*; But this is moſt proper for an *arbitrary* triall, or the *Chancery.*

4 Fourthly; They muſt be *plaine without ambiguitie*: Not like thoſe Lawes in the Conquerors time, of which *Hollinſhed* complaines, that the peoples eſtates were confiſcate, before they knew the Law, or underſtood the meaning of it; And this I take to bee *proper and peculiar* to you, who are the *Reverend Grave Interpreters* in theſe Solemne Iudicious Aſſemblies; which I hope you will ſo explaine, that theſe times ſhall not need to complaine, that they are made *ſnares and traps to catch men. Ieremie* 5. 26.

And as there are theſe *Duties* of the Law and Law-givers; ſo is there *Due* to the Law,

Firſt

First *Execution*, which is the life of it: and 1
ſecondly *Obedience*, which is the fruit of it; 2
or elſe laſtly *puniſhment*, which is the power 3
of it: So that whoſoever will not doe the Law of *God*, and the Law of the *King*, the Iudges muſt judge him, and let judgement be executed ſpeedily upon him; whether it be unto *death*, or unto *baniſhment*, or to *confiſcation of goods*, or to *impriſonment*, *Ezra* 7. 25. 26.

Wherein I need not to purſue the explanation of what is due to every particular offendor; As that he who is a *Traitor to the King*, ſhould bee deſtroyed, and made an Example of obloquie to poſteritie, as *Bigthan* and *Tereſh*, *Eſth.* 6.2.

He that *ſheds mans blood*, by man ſhall his blood be ſhed, *Gen.* 9.6.

He that *wounds another*, muſt ſuffer an eye for an eye, and a tooth for a tooth, *Exod.* 21. 24. Although not *lege talionis*, yet *Retaliationis*, by making ſatisfaction, *verſ.* 19.

He that endeavors to *damnifie anothers credit by falſe rumours, or his ſtate by falſe witneſſe*, as he would have done to another, ſo ſhall

it be done to him, *Deut.* 19. 16. to 20. either *patiendo*, by ſuffering puniſhment, or *faciendo*, by paying Damage, or by both.

Theſe I ſay and infinite others, neither will *time* permit, nor doth your *experience* ſtand need; nor will the *difference betwixt the Iewiſh and Chriſtian Common-weales* give leave, to parallell in all particulars; Onely as I am aſſured that you which are to judge, will doe it as for the Lord, and not for men, 2 Chron. 19.6. So I humbly and earneſtly entreat, (for I will not preſume to adviſe) whereas by the *Law of God*, a *diſobedient riotous perſon, and a drunkard*, upon complaint of the parents, was to bee *ſtoned*, *Deut.* 21. 20.21. yea and by the *lawes of this Land*, ſuch are to be ſeverely puniſhed. And whereas there are daily *complaints* of their *naturall parents*, (although not *coram Iudice*) againſt them with *ſighes* and *teares*; whileſt they feele their *ſubſtance* exhauſted, heare their *names* diſcredited, ſee their *neighbours* abuſed, yea oftentimes their owne *lands*, (which they in hope to advance them paſſed over to them) paſſed away and waſted in

in their life time, and all their *hopes* fruſtrated. And whereas almoſt hourely, their *ſpirituall Parents* complaine againſt them in the *Pulpit*, and their *Politicall Parents*, threaten them *pro Tribunali*, and yet can have *no amendment*; I humbly and earneſtly intreate you, that you will not ſuffer ſuch *Locuſts* to conſume that, which might maintaine many able men, to doe the *King* and *Countrey* ſervice; and they thereby make themſelves unfit and unable for all imployment; And that you will not ſuffer the *Horſe-leach*, the *Alehouſe-keeper*, the ſinke and common receptacle of the ſinnes of a Towne or Citie, to thrive by the undoing of the Spendthrift and of the Common-wealth. Let not *Dalilah* be inriched by betraying *Sampſon* to ſlaverie, nor the *Harlots* ruffle with the *Prodigals portion*, whileſt hee eates huskes with Swine; but let theſe *fratres in malo*, partake together of the puniſhment, as they have done of the ſinne.

And whereas, there is not onely a Law of God, but even of man againſt *the prophaning of the Lords day*; which concernes the

fourth Commandement. And another against *swearing*, which concernes the third Commandement; Let not the one be broken even before your seates of *Iudicature*, whilest you have a *Pleader* vouch his *Assertions* with his owne *oathes* in stead of other *evidence*, as if he would make good the defects of his *Rhetoricke* with his *reputation*; or as if he had received a *Double Fee*, the one to *Argue*, the other to make *Affidavit*; and yet passe unpunished, for examples sake. Neither leave you *God*, as the Father of *Gideon* did *Baal*, to plead for himselfe, *Iudg.* 6. 32. lest hee *plead* against you with that *Record*, *Zach.* 5. 1. to 5. which will consume your houses with the Stone and Timber; Lest he *witnesse* against you with that *evidence*, *Malac.* 3. 5. which speedily shall *convict* you; lest he passe that *sentence of guiltinesse* upon you, frō which you can procure nor *pardon* nor *reprieve*. Let not the other, which concernes *the Lords day*, seeme to have beene consented to, onely upon the importunitie of a few precise persons, but never intended for execution, lest God set such a

memoran-

memorandum upon them and you (who will not be carefull of the *memento* ſet upon that Commandement) that *who ſo heareth of it, both his eares ſhall tingle.*

And as you muſt be thus *ſingle-hearted*, who are the *Heart* of this *Body politike*, ſo to the end that the whole *Body* may be *cleare*, thoſe which are to be your *eyes*, the *Iurors*, and thoſe which are to be their *Optickes*, the *evidence*, muſt take heed that they bee not *blinded*, either with 1 *feare*, 2 *affection*, or 3 *reward*; for if the eye be darke, [a] τὸ σκότος πόσον? how farre out of the way muſt the beſt members wander? a Matth. 6. 23.

Let not therefore *a great mans Livery*, prove like *Achans Babyloniſh garment*; nor a *rich mans purſe*, like his *wedge of gold*; neither let any be found amongſt you of the *Iurie*, who (like the *High Prieſts* againſt *Chriſt*) have ſo much reſpect to the *Common cauſe*, (for feare it ſhould prejudice your owne intereſt hereafter) that you will forfeit your *Private conſciences* for the preſent; *If we let him alone, the Romans will come and take away our government: Iob.* 11. 48. So if you let this

or

or that passe, it will be a *leading case* against your *Command* or *Commoditie*, and therefore crush it, be it *right* or *wrong*.

Yea and those which are to bee your *Hands*, (for I must still follow the Allegorie of the body, and it fits us,) your *servants and officers*, must not be like *Blastus*, *Herods Chamberlaine*, who so they may have the *feeling of a Fee*, from them who give it for love of their owne Licentiousnesse, and not of Law or Iustice, will procure a peace for men as wicked as *Tyre* & *Sydon*; *Act.* 12.22. These things if you beware of, you will make up *a sound body*, beseeming so *beautifull a Head*, as was before described; and upon the accomplishment of these Duties, (*Right Reverend Sages*) you may expect and cannot misse of these Dues; *Commendations* and *Cherishing* from our *Soveraigne*; *Thanks* from your *Countrie*, in the generall; *prayers* from the *Sutors*, in particular; *Temporall honour* upon earth; and *eternall glory* in Heaven;

In hope of which *Duties* to bee performed by you, and *Dues* to bee prepared for you, I will proceed to the *Third Thesis*, which is That

That although there be Duties to which Chriſtians are ſo obliged, and all have their part in the matter of that obligation or dutie, yet they have it in a different degree or manner, every man in his proper and peculiar place and order: deſigned in this word (*Their*) *Their Dues*. 3

The *People* muſt not be *buſie-bodies* to pry into the *Princes* Dutie, the *Laitie* into the *Clergies*, or the *Iuror* into the *Iudges*, but every one into his owne, as wee have a Preſident, *Luke* 3. verſ. 10. to 15. where the *people* doe not come and complaine of the *Exaction* of the *Publicans*, nor the *violence* of the *Soldiers*, but inquire of their *owne dutie*, what ſhall *we* doe? and receive directions accordingly. The *Publicans* doe not complaine of the *backwardneſſe of the people in payments*, or of the *Souldiers in clamorouſneſſe*, but inquire, what ſhall *we* doe? and are inſtructed in their peculiar dutie. The *Souldiers* doe not complaine how the *people rebelled*, and the *Publicans with-held their pay*, but come with what ſhall *we* doe? and are inſtructed according to their calling. Teaching us that none ſhould be *Curioſus in aliena*

Republica, and *Deſidioſus in ſua*: *Aug. Stella*, and *Gualter*. *Quid de me loquuntur homines?* what ſay men of me? and who am I? is the queſtion of a *carefull man*, exemplified in our Saviour, *Matth.* 16.13. *Tu quis es?* who or what art thou? is the queſtion of a *captious man*, repreſented in the Phariſes Meſſengers, *Ioh.*1.19.22. But, *Quid hic faciet?* what ſhall this man doe? is the inquiſition of a *curious man*, *Ioh.*21.21. yea and Saint *Peter* himſelfe cannot paſſe with it, without the reprehenſion of τί πρὸς σὲ what is that to thee? verſe 22. For oftentimes it drawes upon them who delight in it, ſuch *deſerved deſtruction*, that *Funcius* his funerall verſes had been a more profitable Meditation, then this their Polypragmaticall diſpoſition;

Diſce meo exemplo mandato munere fungi,
Et fuge ceu peſtem τὴν πολυπραγμοσύνην.
Let my death teach thee how to frame thy life,
Flye cenſure like the plague, it breeds but ſtrife,

Which that every man may be the better contented to doe, and to containe himſelfe within the *Liſts of obedience and limits of his calling*, I will onely briefly point at the man-

manner of practiſe required at every mans hands, to the end that he may performe his dutie according to this order, which muſt be

Fourthly, *not for meere Compulſorie neceſsitie, but voluntarily and cheerefully*: denotated in this word, *Give* or *Render*. 4

Cranmer, and *Thomſon*, render it [*Give*] intimating that it ſhould not bee done grudgingly or of neceſſitie, as the Apoſtle ſpeakes of Charitie, 2 *Cor.* 9. 7. For *Nec leproſa obedientia, nec canina patientia, Deo commendatur*; *Bern.* A lame obedience, which comes ſlowlie after, and a dogged patience, which goes ſnarling and grumbling on, loſe part of their grace and gratefull acceptation.

A *Chriſtian* muſt doe his duties with *cheerefulneſſe*, *Rom.* 12. 8. and 2 *Cor.* 9. 7. before cited; for *Conſcience ſake*, and not for *Neceſsitie*, verſe 5. of this chapter. *Give* as of *good will*, although it were not his *dutie* to *render* or *pay*.

But the *Vulgar*, *Tremelius*, *Beza*, and the *Kings Bible*, read it [*Render*] which agreeth with the Greeke Text ἀπόδοτε; By which word

word as [a] *Marlorat* obſerves, *ſignificat debitum quoddam inexcuſabile ſubditis impoſitum eſſe*; The Apoſtle ſignifieth, that there is *an inexcuſable debt lying upon the Subjects*; which hee ſeemes to have borrowed from [b] *Athanaſius*, or *Volgarius*; who adde further, *quod ſolvere principibus debeas*, which *ought* to be *paid* to *Princes*; which might teach the *Subject* even in *caſe of policie* to take out that leſſon, *Fiat voluntarium quod futurum eſt neceſſarium*; Doe thou thy ſelfe make that *voluntary*, which others may make thee doe of *neceſſity*: And if it were but even for this Cauſe, *Render therefore to all their dues.*

a *In loc.*

b Or *Theophil. Vid. ſimiliter, Pet. Mart. Muſcul. Gualt. Aret.*

FINIS.